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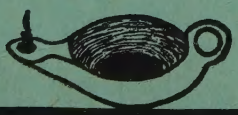

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WHO'S WHO IN THIS ISSUE

Morley J. Mays, graduate of Juniata College and faculty member for six years. A.M. from University of Pittsburgh. At present a fellow in the University of Chicago, doing post-graduate work in English. One of that increasing company of the sons of the Fraternity who find no necessary conflict between academic interests and concern for spiritual values.

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William Beery, is the dean of all the church musicians of the Church of the Brethren. He is author of hymns, music composer, teacher, and singer. Makes his home with his daughter at Elgin, Illinois, when he is not traveling.

Mrs. M. A. Whisler is the wife of the pastor of Oak Grove Church, Southern Illinois. She is an illustration of a person who can appreciate historical values in the local scene.

Chester I. Harley, minister and pastor of the Church of the Brethren. Graduate of Bridgewater College and Bethany Biblical Seminary. Pastor of the Mt. Carmel Congregation in Virginia.

EDITORIAL

This third number of our first volume is, we believe, not one iota inferior to its predecessors.

In this number we present a sample of the bibliographical work that needs to be done in the field of Dunker history. With Chester I. Harley's index of the Yearbook, the files of the Yearbook will become usable to students. Someone has defined research as the search for information in obscure places and its transfer to some other obscure place. It is one object of this journal to make that definition less true in our special field of history.

Ephrata is of perennial interest to our people and in fact to all those interested in colonial Pennsylvania. We are very glad to present the article on Ephrata as a Musical Center. In all the literature of Ephrata one will not find a more interesting and relevant presentation.

We are urging a careful reading of the study of Peter Nead. We are getting far enough away from the nineteenth century that our perspective is improving. The Brethren, in the eighteenth century, a company of quiet mystics, tinged with views of religious communism and various other radicalisms, became in the nineteenth century imbued with Evangelicalism. They adopted Evangelical viewpoints and the characteristic machinery of Evangelicalism—mission boards and revival meetings. How did it transpire?

The answer is we believe—leadership. Is leadership about to bring another major shift in emphasis and technique in the twentieth century?

The past two decades have seen the religious educational emphasis give us the camps. Peace emphasis has given the Work Camp and made the relief worker a familiar figure.

At Christmas we received our first subscription to Volume II. A young lady, who is in college, subscribed for her ministerial father's Christmas gift. She made the acquaintance of "Schwarzenau" on the college library magazine rack. Not knowing that her father was already a subscriber, she concluded that here was one magazine a minister in the Church ought to have. Her judgment was excellent.

In parenthesis we want to explain that we are still selling Volume I. We have some back numbers and are anxious to dispose of them —believing that the contents are of more than transient interest. It will be a crisis in the life of this youthful journal when the end of Volume I is reached. (There will be a Volume II, D. V.)

But the college student of this editorial has pointed a way by which the crisis could be alleviated. If all our subscribers, admirers, and supporters were to develop the habit of sending Gift Subscriptions (there are birthdays and Christmas is always coming) to potentially interested friends it would alleviate said crisis. And it would be—WONDERFUL.

IN THIS WORLD

MORLEY J. MAYS

It is sometimes difficult to see how out of the present world crisis any good can come. Surely the wanton cruelty inflicted on helpless people under government sanction in great areas of the world is bad in its conception and in all its consequences. Surely the insistence upon individual devotion to a political deity to the utter self-effacement of the individual is a barbaric philosophy in its origin and in every aspect of its manifestation. Surely the mass practice of force is an eruption of an uncivilized impulse which should be committed to oblivion. The stifling of religion must surely be a work of the evil one himself. To anyone who holds to human ideals as they are offered by the Christian religion, the world picture seems irretrievably to be one of disenchantment and despair, and yet by no false interpretation of the facts the Christian can find in that picture some seeds of potential good.

It is a commonplace of life that one does not appreciate his possessions fully until he is in danger of losing them. That is only an easy way of saying that it is perfectly natural for us to let the values of both spiritual and material goods become dimmed by a constant, unchallenged familiarity with them and that only when we are brought to realize that we might lose them do we find them glowing with a fresh radiance. This seems to be especially true of our Christian heritage. Have we not been letting it become a bit pallid because we were sure that it was indisputably ours, that it was beyond the grasp of an iconoclast? In much of the world at least there has been no physical barrier to the promotion and practice of our religion, and we have come to assume that we could go on in our peaceful way being Christians and propagating our faith just as much as we could finance it and lend it spiritual aid. But we can no longer be complacent, no longer quietly presumptive. The opposition now stands at our door, and we are in danger of having Christianity perforce taken from us. There are unleashed in the world forces actively committed to the destruction of Christianity, forces which are taking an increasing toll in spiritual allegiance. There is scorn for Christ and the church in our midst. It is precisely at this point that

we can locate one of the goods which can issue from a world situation like the one in which we unfortunately find ourselves, for it is in persecution, whether intellectual or physical, that the church finds new resources of growth.

We have been taught to believe that our religion was not just another system of dogma but the only true religion the world can find, Christ's church being the holy vessel of salvation to all peoples without regard to race or sign, station or training. To be accepted, it need only be seen, we apparently believed. But now we must be prepared to offer the world ample reason for asking it to place its faith in Christian living, and that is a task prompting us to an expression of faith that will command the respect of every intelligent man and woman who hears it. The initial, and perhaps most important, step to that end is the realization that each of the destructive forces—Marxism, Fascism, or personal *laissez-faire*—is simply a manifestation of an underlying, actuating philosophy. It is not enough for us to pull our hats down over our eyes and plunge against these forces in our old, unexamined ways of thinking. We cannot refute them merely by saying that we are against them. Our fervent preaching against them must be preceded by a knowledge of their underlying frames of reference and their usual methods of argument. Happily we have learned that the way to meet the claims of nineteenth and twentieth century science is not to bombard it with accusations of heresy, but to make an attempt to understand it. Can we not exercise the same patient inquiry in meeting the new social forces? It is a terrific task that we as ministers of the cross must face, but it is a wholesome and salutary one, because it brings into focus an important responsibility of the church in our time.

If, therefore, we are to represent our faith adequately in this day and generation, we must have an understanding of the ideas which men have at one time or another evolved and in turn been ruled by. Perhaps the best place to begin, since systems of thought are closely related by the processes of action and reaction, is with ancient philosophy. There we may find the world of thought into which Christianity was born and against which it had to struggle at the beginning of our era. We need to know the long span of medieval Christian and pagan systems of thought against which the idealism of Huss and Wyclif, Luther and Calvin rebelled. We need to know the rationalism of the eighteenth century. Then we may be in

position for further inquiry into the intellectual milieu of our day and for dealing with the problems which are immediately ours. And, of course, we cannot successfully represent the Christian teachings to the world unless we have a command of the auxiliary techniques. We should know the patterns of logical thinking and the elementary principles of argument. Our command of the English language should be polished and convincing. I hope I am not proposing that we should, like Francis Bacon, take all knowledge for our province. But I am proposing that all of us, minister and layman alike, must represent our religion more adequately than we have many times in the past. It is because I feel more and more keenly the shafts of criticism and scorn which we all must suffer that I want Christianity presented compellingly.

The resistance to such a point of view is likely to be very great. The old ways die hard; new, disturbing ideas are uncomfortable. Once I spoke with a young man, a prospective minister of another denomination, about going to college. The biggest obstacle to his wanting to go was not money or lack of ability, but simply, as he said, that he was afraid he would learn some things that would weaken his faith. And he was not thinking about any one college, but college in general. He simply had not learned that under the impact of modern world trends of thought his own parishioners might one day ask him embarrassing questions about the nature of reality or the Christian message about social security or the claims of another way of life. I think it cannot be denied that people in general are becoming more sophisticated—I use that word in its basic sense—about the world of thought about them. The old distinctions between urban and rural life are rapidly becoming obliterated. When the modern parishioner turns to his spiritual adviser for help he expects intelligent direction.

But obviously we must not think of Christianity only as a system of thought; it is also a way of life. Despite all that I have said, I think there is a very real danger that in considering the counter claims of other systems of thought one may make Christianity only something to philosophize about and not also something to live. Too much abstract theorizing may result on the one hand in mysticism which conquers the world by running away from it, or on the other in a kind of pseudo-theological speculation about those details of faith for which there seems to be no available answer. I recall,

for example, having heard preachers in my early youth attempt to date the second coming, to describe its manner in amazing detail; or to interpret all the symbols in the Revelation with uncanny self-assurance; or to speculate at length on what the unpardonable sin is. Such speculation generally results in what seems to me to be a false separation between what might be called theoretical Christianity and practical Christianity. It has taken modern psychology to re-emphasize for us the fact that one never really knows anything until that thing has found some kind of overt expression. Any school boy knows that he cannot remember history just by reading a book. He begins to learn only when he closes his book and says, "Now just what have I been reading? How does it compare with what I read yesterday?" Similarly, I do not think we can be Christians until we have translated the word of God into the work of God. If you really want to know that the pure in heart or the peacemakers or the poor in spirit are blessed, merely memorizing a statement of words will not suffice; you must have an experience of life. All through His life Jesus was commanding His disciples, at times with impatience, to try His teachings, to put them into practice in life in order to know their eternal significance. He never spoke more amazing words, it seems to me, than when He said, "Do the will and ye shall know the doctrine." He startled His hearers by asking them to learn in a new way. Many of them thought they knew the doctrine because they knew all the laws and precepts of the old order, but here they were suddenly asked to know in the only true way one can know. One must know the abstract truth, but one must also know the concrete experience, and it is precisely in the tension between those two poles that the Christian must live his life.

I am appealing for an intelligent penetration of the ideas which are commanding attention the world over today, and secondly for a new endeavor to interpret our own ideals in terms of human action. In short, I am asking for a critical appreciation of the life about us and a living refutation of it.

THE LIFE AND WORK OF PETER NEAD

LOREN BOWMAN

This paper attempts, in a brief way, to give a proper place to Peter Nead in the developing church. It aims to evaluate his work, and to give some hints as to the direction which his energies gave to the church. It will be a limited story. Early information about his life, prior to his becoming a Dunker, is scarce. We have to build on observations and upon circumstantial evidence as revealed in his character when he appears on the scene. As to his influence upon the church, we must rely upon his ministry and upon his writings. For none of his contemporaries were keen enough to analyze or appraise Nead's work. Upon such a foundation, one may easily draw false or incomplete conclusions. Yet I shall dare to put into words a few conclusions which follow an inexhaustive but challenging study.

The paper will fall into three general sections:

The Background and Family Life of Peter Nead.
His Call and His Work as a Minister.
His Place as a Brethren Writer.

In the last two sections, frequent mention will be made concerning the impact of this "foreigner" upon the life of the church. The use of and the result of his special gifts appear in due prominence throughout these sections.

It is the privilege of only a few men to direct the actual course of any great movement. Only a limited number may determine the direction of a given institution. This is true for two reasons. First, the very nature of organizational units limits the number of actual directors. Secondly, only a few men are able and willing to accept the responsibility for controlling the destinies of their fellows.

Peter Nead was a man who made himself felt in the developing church of the early 19th century. He had convictions; he was able to persuade others to accept them. He had vision; he was able to translate it for his generation. He wanted to serve, and he had the time and means to do so. He was sincere, and others were aware of his deep concern. In order to see these facts as they relate to the person, it is necessary to look into his background and into his family life. Here we find the seed bed for the qualities and the temper of the man's life as we see him in action within the church.

The family background is laid in Germany. The parents of the early Brethren theologian were of a sturdy Lutheran type. They were above the level of the farmer-peasant of Germany, but not wealthy. Nead's father was a strong man, a good manager, and a stern parent. The new land appealed to Mr. Nead, and he brought his family to America just before the Revolutionary War. They

came direct from Germany. The talents which had lifted the Neads above their natural group in Germany began to serve them in this country. Peter's father became a successful tanner. His business developed rapidly, and the Neads by careful management soon became a prosperous family. This had a definite influence upon the family standing in the new land.

The Nead home, in Germany and in America, was dominated by a distinct religious atmosphere. In the home land, the Lutheran Faith had been accepted. In the new land, the profession of the elders continued in harmony with their original confession. One cannot doubt their sincerity, for all the children had a profound respect for religion. At least three out of the four sons became ministers. Even though the parents were devoutly religious, they must have been exceptionally broad in their denominational views and deeply sympathetic in their understanding. They did not force their opinions upon their children. Only one of four sons ever joined the Lutheran church. Two sons, Daniel and John, died in the state of Tennessee in active service. They were ministers in the Church of the Brethren.

Peter Nead was born at Hagerstown, Maryland on January 7, 1796. As far as we know he lived a normal life during childhood. He played, he went to the village school, he shared the responsibility of the chores around the tannery, and he went to church with his parents. The family status was already high enough that Peter could be given more than average opportunities for attending school. He was an apt pupil. Therefore, he was given a good education. His grandfather saw the possibilities of the lad, and offered to finance his way thru school if he would prepare for the Lutheran ministry. We do not know why, but the young man refused. He continued to study in his home community, and spent his time clerking in a store. He had ambition, and he depended upon his own abilities to get himself ahead.

Some time about 1820, the family moved South into Virginia. It may have been a little earlier. At least, Peter Nead was a young man. He was a citizen in his own right. And he asked no one to be responsible for him, although he moved with his parents and remained with them for several years so far as we know. It is too bad that we have such little information regarding his parents, and the type of home they maintained.

In their new home in Frederick County, Virginia, the young lad began to learn his father's trade. He had immediate success. He held an enviable record as a tanner. In addition to his work, Peter taught school in the winter time. The school season was short. Thus he was able to carry on his work without serious handicap. In this dual role, this young man had more than his share of influence in the life of the community. He was a successful business man, and he was the teacher of the people's children.

The time came to establish his own home. On December 20, 1825 Peter Nead was united in marriage with Elizabeth Yount. The bride was from Rockingham County. The union was a happy one. Prosperity and peace continued to be the Nead lot. In 1840 they moved to Rockingham County. Then, in 1842 they went on south to Botetourt County. They lived here for six years. At the end of this period, they were caught in the Westward movement. They moved to the Stillwater congregation near Dayton, Ohio. They bought a farm just nine miles northwest of Dayton. Here the Nead family remained until Peter's death in 1877. Again, they were successful. The children did much of the work, leaving their father free for his other interests. They lived well, and there is no doubt that Peter Nead could have succeeded splendidly as a business man.

So far, the chronology of our story has been consistent only in family matters. And even in this, the story is all too short. One wishes that much more definite data were available regarding the family of Nead himself, as well as that of his parents. Such information would help a great deal in understanding the nature and the gifts of the man. It would reveal the factors conditioning his religious life, also. We are thankful for what we have, however. And, all that we have is on the favorable side. Thus helping us understand his greatness, and appraise his general temper.

Another line of inquiry about Nead proves more fascinating than the family life. It is his religious development, and his work as a minister in the church. No doubt a part of the strength of this story rests upon the good family life. But here we are especially concerned about the impact of this man upon a DEVELOPING CHURCH in a transitional period. Or, at least, we want to see the direction in which he turns his energies for the Kingdom of God.

We do not know exactly when he became definitely interested in religion. However, it would seem that it was rather early. Sometime after Peter declined the offer of his grandfather, probably in his late teens or early twenties, he joined the Methodist Church. He was leader material. Soon he became a class leader. His good education, and his experience as a public school teacher gave him a distinct advantage in this new work. He was appreciated, and his talents recognized. Thus he was given the privilege of preaching whenever the opportunity presented itself in the Methodist Church. Evidently his efforts were successful. More and more opportunities came; he became more and more interested in the work. Hence he did not wait for opportunities, but began making appointments. He visited out-of-the-way places, and preached his sermons to all who would listen. He worked hard in sharing what he believed to be the vital message needed by man.

From circumstantial evidence, one would say that his work among the Methodists as class leader and lay preacher was highly satisfactory. But somehow it could not satisfy Peter Nead very long. He now takes the role of an independent preacher—still in non-official terms. In searching for the reasons for this action, one finds only a blank so far as the literature is concerned. Several reasons may be adduced as one reads the records carefully. Some may have thought that Peter was assuming too much authority as a lay preacher. This could have been the case. Out of this situation criticisms may have arisen which determined that he would go the road of an independent. On the other hand, he may have been dissatisfied with the creed and the discipline of the Methodist Church. Some writers, such as Winger, assume this to be the case. It may be true. But it is a very easy thing for a member of the fraternity which he later joined to advocate such a reason. There must have been a reason, because Peter Nead was not the type of man to make decisions on the basis of a mere sentiment. I should rather think that both of the above factors played into the situation. And, it was by slow, reasoned steps that he moved from the Methodist circle to the independent role and on into the Church of the Brethren.

While in the throes of indecision, a pamphlet by Rev. Benjamin Bowman fell into his hands. He studied it carefully. He compared it with his New Testament. He was struck immediately by the force of the New Testament doctrines as interpreted by the Brethren.

He made inquiries concerning the way the Brethren practiced these principles in their respective communities. He longed to see the doctrines in operation. He located a company of Brethren and found out when they were going to have a Communion Service. With a sincere mind and with honest questions racing thru his mind, Peter Nead attended a Brethren Love Feast. He observed the entire service with great care; he went to his home deeply impressed. He was still not decided. Thus he continued his independent work. As he worked, he studied. After much meditation and searching of Scripture, we do not know how much, Peter Nead offered himself as a candidate for membership in the Church of the Brethren. He was cordially received into the fellowship of the church. The Brethren were glad to welcome such an upright young man into their group. They showed him the deepest respect in every way, even allowing him to fill the preaching engagements which he had upon the docket. This was an unusually liberal thing for that day.

Nead's community record, his varied abilities, and his deep interest in religion were not denied long by the Brethren. They called him to the Christian Ministry at an early date. They realized that Nead was not entirely adjusted in his new faith, but they felt he should be using his talents in the service of the church. It may be that they thought it necessary to hold him since he had been so active before coming to them. Most important, it seems that there was a friendly feeling on the part of the membership, as well as the recognition that time was required in making such adjustments wisely. And, Nead seemed anxious to make any shifts necessary to become more useful in his ministry. Both of these viewpoints are represented in the incident related concerning conformity in dress. One Sunday after dinner Benjamin Bowman took Nead to the barn with him. He explained carefully how the effectiveness of Nead's preaching could be improved if he would cease wearing his high white hat. Peter heard him gladly, and Bowman reached down into the fanning mill and pulled out a new low-crowned, broad-rimmed black hat. He presented it to the young preacher; he accepted it. Always afterward the black hat was a part of Nead's wardrobe.

This young Methodist-independent preacher came to the Brethren at a very crucial time in their development. The German-American people were just beginning to use English in common speech and in worship. The Brethren were almost wholly German, and

had held their church services in the mother tongue (or in local modifications of German) up to this period. The time to change was upon them, and most of their preachers were among the older folk. Therefore, the shifting of the worship language was a most difficult problem. Nead was well educated, he was vigorous, he had had experience in preaching in English—he was the man of the HOUR. There is no doubt but that this speeded up his rise to prominence tremendously. Yet it was no false gain, because he had the qualities necessary to succeed without this decided advantage. At any rate, he soon became known as the "English Preacher" in the society of these German-speaking Dunkers. This factor increased the demand for his preaching. And, once he was heard—he was wanted again, not only because he preached in English but because he preached with skill and with power. And, it did not take him long to preach his sermon.

While living in Virginia, his reputation spread throughout the State. He was active in the work of the church wherever he happened to be. He could not be indifferent; he was too much in demand. He must, as in the days when he was a class leader, be busy.

The greatest period of service in the work of the ministry lies within the years spent in Ohio. He was twenty-seven years in the Stillwater Congregation of Southern Ohio. His headquarters were centered on the old homestead nine miles northwest of Dayton. He was a resident farmer and minister. His sons were able to do much of the work. He was able to care for other things by his favorable financial status. Thus he was free for much travel among the churches. And it required much travel to meet the demands which were placed upon him. He was a much sought after man. He was wanted for Council Meetings. His judgment was sound, his emotions were controlled, he respected every person, and he longed for justice in a positive way. Such qualities were needed in the men who would do business in the Kingdom in a TRANSITIONAL PERIOD. Nead possessed them in a marked degree. This made him popular as a moderator of Councils within the churches. And when an adjoining elder was needed, Peter Nead was called.

His advice and counsel were desired just as greatly at District Meetings. He was always welcome, and was often sent for. He was not only an asset in stabilizing the work of such a meeting, but he had a vision of the urgency of preaching the gospel which in-

spired leaders of local churches to action. He felt that the Gospel was all-important in the life of man. Therefore, it should be presented to all people. Not with the hope that all would accept, but with the desire that all would have a chance to accept. In this role, then, Nead became the source of inspiration for an expanded program within the Districts. He was in demand; he was a prophet.

The District was not large enough to contain this enthusiastic preacher of the Word. He was in the Denominational Program. Twelve times he served on Standing Committee. He was interested in the whole work of the church. And, he was interested to see this work carried on in closest harmony with Gospel principles. Thus it was essential for him to be at Annual Meeting to assist in setting the direction of the "big ship." He was concerned that the Church remain pure from the center out to every local church in the brotherhood. Hence it was his duty to be at Annual Meeting, and help guide the church aright.

As a minister, Peter Nead was well endowed. He had an enquiring mind. He was a keen thinker, an able analyzer, and a careful composer. He was favored with good health. He had a strong body. He took care of it, and lived happily until near the end of a long, useful life. His habits were well fixed; he was temperate in all things. He possessed a good speaking voice. It was clear and strong. He could be heard easily throughout almost any auditorium that he was called to speak in. He spoke with clear accent, and with force. Not least by any means, Nead had a large command of the Bible. He could quote freely and widely from the Scriptures upon any occasion. He knew how to enlist the scripture in bringing his messages home to his hearers. And as we hinted earlier, this preacher was always on time. He believed and practiced punctuality. His appointments were filled on time and ended on time. He did not believe in lengthy services as many of the Brethren did.

One of the abiding convictions of Peter Nead was that there should be no departure from the early practices of the Church. He wanted, above everything else, a pure church. And, the more nearly like the Primitive Church the better. While he was more of a scholar than most of the men of his day, Nead was largely a literalist. Thus he conceived that the church was ministering in an unfriendly world, and that things would become increasingly fruitful for the devil. Therefore, he was opposed to bringing any major innovations into

the BODY of CHRIST. As such, he was set for a defense of the gospel. The intrusion of worldly things meant the work of Satan.

It would be fair to suppose that such an active minister would have his hands full. One would also suppose that the measure of success which Nead attained would be sufficient satisfaction for any man. And, one certainly could not accuse him of shirking his duty or of being a lazy Christian. Yet he was not content with what he was able to accomplish for the Kingdom of God. He wanted to do more. He felt he ought to do more. He understood that the forces of evil were always active; he thought that the agents of righteousness should be just as active. He longed for some other field of service beside that of the preaching of the Word. He thought of writing. The Brethren had not been doing much in this field. Nead thought it presented a great opportunity. He felt that people needed to read and study. He felt that Christians needed help in formulating a satisfactory basis for their Christian living. He would help this by writing concerning the Christian hope. His efforts were successful; he was the most prolific writer of the early Brethren. He dared to write large books on strictly religious matters. And he sold his productions. His writings represent one of the most powerful elements in his career. They contain the seed of much of his influence in directing a developing church toward fixed goals. They demonstrate the force of his impact upon a given group of people.

These writings should be examined from two standpoints. First, one should get a glimpse of the volume of his writing. Secondly, one should examine the subjects with which he deals—pointing out the high peaks of development and of exposition.

Turning to this first task, one is rather surprised at the amount of writing for his day. Yet when one remembers the severe straits of discipline thru which Nead put himself, it is not such a marvel. He arose almost regularly at three o'clock in the morning. He ate a dry crust of bread and studied or wrote until six o'clock. He published his first book, "Primitive Christianity", in 1833. It was a 138 page book, published in Staunton, Virginia. He was quite gratified at the wide circulation which this book gained. In 1845, a pamphlet of 131 pages was published. It discussed Baptism, Faith, Prayer, the World, the Corrupt Church, and the Church of Christ. Five years after this second publication, Nead's "Theological Writings" was published. This book was more comprehensive. It con-

tained the first two books, plus additional material. It was a 472 page book—quite imposing for a Brethren writer in the middle of the nineteenth century. Then, his next effort was in the form of articles for a periodical. He was instrumental in promoting and constant in contributing to the "Vindicator" which was started in 1870. From the start of this paper until his death, Nead was deeply interested in its mission. He supported it in every way possible. Articles appeared from his pen in almost every issue from 1870-76. He wrote many short articles defending some position or explaining some phase of the work of the church. He also wrote continued articles under such heads as: The School of Christ; The Land of Promise; The Restoration of Primitive Christianity. The last production of any size was "The Wisdom and Power of God as Displayed in Creation and Redemption," published in 1866. It is a 352 page book, and is quite a polemic for the Christian gospel. One cannot help being struck with the amount of writing for his day. And, it was done when the Brethren were not writing books. This makes it all the more significant.

One cannot read these works of Nead without being moved by the strength of his convictions and of his mind. He understood what he was attempting to do, and he went about it with a whole heart. In a limited paper like this, one cannot begin to analyze all his works. Rather one must be content with pointing out certain high points, certain recurring emphases, and certain general qualities of all his productions.

There are certain fields of interest which represent the high points of Nead's writing, as well as the highest form of his writing art. On these subjects his writing becomes more powerful and more skillful. Some of these more important fields, although there is over-lapping, are common interests in the early history of the church. A great deal of his time is spent in defining and defending the peculiar New Testament Practices of the Church. These doctrines are set up as the conditions upon which the Church becomes the true bride of Christ. Closely related to this field of interest, is Nead's emphasis upon Primitive Christianity. Two things are involved in this concept that made it one of his high points. First, he has in mind the restoration of Christianity to its original elements. He would, as far as possible, go back to the days of Apostolic Christianity. He wrote on this phase at great length in the Vindi-

cator. Secondly, he is concerned about keeping the Church of the Brethren in line with the concepts of the founders. He would insist upon being historically true to the original position of the Church. Especially, would this be true in matters of doctrine and discipline. There is still another thread woven into this same web—the corrupt condition of Christendom. This concern received much attention in his writing. He was concerned about the churches which showed no special interest in organizing themselves according to the New Testament principles. Without this center for organization, Nead held that there could be nothing but confusion. Worse than this, however, was the fact that such organization meant the erasing of the line of demarcation between the church and the world. This gave Nead cause for much alarm. Yet he held that nothing else could be expected. The Devil was at work; times were getting worse; the end of the age was coming. Thus it became more important that his church should remain loyal to her task, and save all those who would be saved. Yet in direct contrast, one discovers another high light in his concern for the true church. He said very plainly that the divisions of Christendom presented a real scandal in our religious living. The TRUE CHURCH should have a common profession and a common character. The profession should consist of loyalty to one Head, Christ, and leadership of one Book, the New Testament. Her character should be expressed thru the New Testament Doctrines as interpreted by the Brethren. And the members must remember that they are pilgrims so far as this world is concerned, and they must keep themselves from becoming entangled within it. Associated with these former concepts, Nead develops a lengthy theory regarding the Second Advent of Christ. His interpretations smack of strong literalism in this field. And, they are closely related to and dependent upon his concept of the corrupted church. He expects Christ to come before too long and set things right. In His coming, the church will reach its rightful place of triumph. Those who have not been loyal will receive their just dues. Nead does insist upon a rather consistent type of justice throughout his discussions of Final Things. He thinks that there will be degrees in the rewards of the righteous, as well as in the punishment of the wicked.

In discussing these great fields of Christian interest, Peter Nead was influenced by the times a great deal. The church was facing a

hard struggle in the transition of America into an urban civilization. The issues which he saw had the marks of reality for him. And the thinking of many of his contemporaries made the subjects more surely alive for him. In spite of these influences, which no man can entirely escape, Nead was a thinker in his own right. He read widely; he studied much. He knew what he believed and was able to bring data and argument to the support of his convictions in a most striking manner. He was not simply putting into print things that any minister could say, but he was crusading intelligently for a cause. And he had the experience and the research necessary to give him a note of authority which had real significance in the direction of church. One cannot pass over his work lightly. It was read by the people of his time. It made the Brethren conscious of the significance and the seriousness of religious values. The church was to be reckoned with. This stands out in all of Nead's works, and shows up in every major field of interest.

One might pull out a few of the often recurring themes in these major fields of interest. For one cannot read the works without being aware of certain MAJOR ARTICLES in Nead's FAITH and CREED. These items can only be mentioned. Over and over he emphasizes the essential need of BAPTISM, FAITH, and REPENTANCE. These are the necessary foundations for beginning the New Testament way of life. Much is made of baptism in his work; he is sure that the Brethren MODE is THE way. Closely associated with these elements of conversion, stands the ATONEMENT of Christ. In his first publication, "Primitive Christianity", he says "that the atonement upon Calvary secures the redemption of the whole Christian family."[1] He would not make this magic, it is based upon the freedom of man. Yet the ransom theory of atonement is involved—tying up closely with the depravity of the human soul. This sinful nature, traced from our first human parents, is made rather arbitrary in Nead's concepts. He seems to believe that inherent depravity is real. Yet he does not carry it to serious extremes, because he allows that children who die before reaching the age of reason are not condemned. And he does place the seat of the soul in the mind. This, with his emphasis upon the freedom of choice, is very wholesome. One idea that comes out in his development of the Second Advent is the salvation of the Jews. This will

1. Page 26.

give them another opportunity to accept the once rejected Messiah. He gives special emphasis, also, to the non-conforming aspects of the Dunker faith. Finally, Nead gives much encouragement for an active campaign of Christian propaganda. People are to be saved by hearing the Word of God. It possesses converting power; it must be preached. And it is the duty of the Christian minister to expound the Word soundly and forcefully. It was with such a passion that Nead wrote. And, according to all reports that was the way he preached. This would lead one to think that our character played a great part in the swing of the church toward mass evangelism. This was an acute problem in the latter part of Nead's life. With the available material carefully covered, I should say that he did have a very definite influence in swinging opinion toward the use of mass evangelism. Yet it was an indirect impact mingled with some definite contradictions. That is, it appears that his influence was largely by his example. He believed in preaching. He encouraged an expanded preaching program. He insisted on short, ordered services. He imbued other ministers with the greatness and seriousness of their calling. He preached and he wrote with vigor and with force. Here lies the line of his influence in the revival method. For, in words, he sets himself in opposition to the rapidly rising technique of modern evangelism in the mass meeting. He criticizes the churches that do not have definite gospel statements as their guiding principles. He says they are concerned about numbers more than they are about being loyal to Christ. "And during their protracted meetings, they enlist great numbers in their ranks. But it is not done by gospel means—but by means of their own appointments. I will not dispute but that those strange maneuvers (here he refers to singing, praying, altar calls, and emotional preaching) are calculated to create a great anxiety, and produce a partial change; but I contend, that in as much as they have not been appointed by Jesus Christ, or the Apostles, that they have never been blessed, so as to produce a genuine change in man—though we frequently hear the advocates for these modern means say, that they know that God has and does bless those means. I should like to know in what way? Do they mean, that by the use of those means, so many have joined their society? If this be the blessing they allude to, I am inclined to believe that it is a great curse instead of a blessing. The reader may take it for granted, that the doctrines and commandments of

men are always in the room of the gospel, and when received, are sure to produce a false impression: and if such deluded souls are not apprised of it in this life, they will be, when their case cannot be remedied. I have no doubt, but that thousands believe that such revivals are occasioned by the outpourings of the Spirit of God, and will view me as a great enemy to the spread of Christianity. But I cannot help it; I believe that it is my duty to protest against such corrupt proceedings. I say corrupt, because they are in lieu of the Word of God, and calculated to blind, not only the present, but the rising generation. The preacher's sole aim is, the feelings of his audience. If he can only succeed in alarming them, he is sure to gain his point: whereas, it is the duty of all preachers to labor to illuminate the understanding in man, by preaching the pure Gospel of Jesus Christ, and if a sense of the gospel does not cause them to yield obedience to Christ, then their salvation cannot be effected; for the Word of God is the seed of the new birth, and not the invention of man. If you be converted by the Word and Spirit of God, your conversion is from Heaven: but if you have been converted by such means as are of man's appointment, your conversion is from the earth; you cannot claim Jesus Christ as your Savior—but poor sinful man. He is the head of your church, and not Jesus Christ."[2] This rather lengthy quotation appears to be in harmony with his thinking. It is repeated and enlarged in his book of Systematic Theology—Theological Writings. It would appear that the early Dunker teaching and example rose above his own temperament and background. This is not so difficult to square when one is familiar with the strength and logical quality of his mind. One would be tempted to say that this was an earlier position of Nead's. But he writes somewhat in the same strain in the Vindicator in the last decade of his life. He criticizes the methods of the churches severely. "Singing is not for the conversion of the sinner,"[3] is an adequate sample of his feeling. And yet the testimony is not unmixed. In the same volume of the Vindicator, he says, "How natural it is for us, ministers of the gospel in our day, to make a great show of our profession of religion, and to publish the many sermons we preach, and the many converts made under our ministration."[4] This would appear to lend some support for active campaigns of preaching for

2. Primitive Christianity, pp. 49, 50.
3. Vindicator, Vol. 1-2, 1870-71, p. 106.
4. Vindicator, Vol. 1-2, 1870-71, p. 43.

the purpose of reaching sinners. Yet it may be irony. From his writing, I should say that Peter Nead leaves a favorable balance of evidence in opposition to the evangelistic efforts of his day. By example and by exhortation, he favored an active preaching program that should reach to the widest possible regions. This preaching should be dynamic and powerful—dealing wisely with the Word of God and leaving it to do its work in the heart.

The Pulpit could not satisfy this Methodist-Brethren preacher. Thus he gave us these written productions. They are all characterized by good style, vivid pictures, strong, clear argument, and lifelike interest. Nead was a man of power and of influence. If he had lived thru the days of the church division, we should have been able to see more of his real strength. For he was active until the end. He died March 16, 1877.

HISTORY OF THE OAK GROVE CHURCH OF SOUTHERN ILLINOIS

Mrs. M. A. Whisler

The Oak Grove church is located twenty-five miles northeast of Peoria, Ill., in the northwestern part of Woodford County, in the vicinity known as Bricktown. Here had been a brick kiln and tile shed, established in 1835, giving employment to a number of early settlers who built their log houses in this vicinity. The first schoolhouse in Cazenovia Township was built in 1838, of unhewn logs and had a wooden chimney. It was in the Bricktown vicinity for a time. Then it was moved, and a new frame building was erected to take its place, the first frame building in the township.

It was in this schoolhouse that Bro. James R. Gish, of Roanoke, (and others) came in the 70's and preached the gospel as understood by the Brethren, at that time known as "The German Baptist Brethren." The people crowded the schoolhouse, glad to hear the gospel. By the year 1881 an organization was effected with thirteen charter members, as follows: (if we have been correctly informed, the old records are missing) Bro. and Sister Henry Long, Bro. and Sister Samuel Holman, Bro. and Sister Bernhardt Braun, Bro. and Sister

OLD
OAK GROVE
MEETING
HOUSE

The Picture of the Old Oak Grove Meetinghouse Recently Destroyed by Fire. This House Had a Number of Historic Associations, Among Them Being Its Connection with the Gish Family.

The New Oak Grove Meetinghouse dedicated December 17, 1939. Cost of building alone $3,484.

John Ivins, Bro. and Sister Carmichael, Bro. and Sister John Lewis, and Sister Maria Calvert.

In the summer of 1883 an acre of land was secured from the Michael Wagner farm for a building site on which to erect a church building. The records at the courthouse show a consideration of $40.00 for this land, but Mr. Wagner donated this to the church.

By fall the building was completed, and a large crowd assembled for the dedication, at which time a vote of the members was taken and the name Oak Grove was selected. This name is still used, but locally it is better known as the Bricktown Church.

Quoting from one who was then a small boy, C. S. Holman, says: "Everybody was so happy in the thought that we could have preaching and Sunday School every Sunday. . . . Some of us had a lumber wagon in which to ride and many of the folks would walk to church. . . . "Uncle" Rufus Gish was a dear old man and he was the moving spirit and the principal financial support in the building."

James R. Gish was the first elder, and some years later he gave the lumber to have another room built to the church, which was used as a kitchen and later used also as a Sunday School room. It was in this room that three little girls were playing on the evening of June 6, 1939, and accidentally set the church afire. The building and contents were soon consumed. There was some insurance on the building, which was paid in full, and so, with the help of many contributors, a nice new building has been erected which was dedicated Dec. 17, 1939, with Bro. Otho Winger of North Manchester, Indiana, giving the dedicatory address.

Former pastors are: C. S. Holsinger, Samuel Henry, Solomon Bucklew, D. E. Eshelman, J. W. Switzer, Irvin Weaver, Jesse Cook, and Daniel Funderburg. The present pastor and elder of the church came here in the spring of 1926 and has seen the membership grow from 35 to 78 at present. There had been a period of inactivity, which had caused the membership to become smaller. Then the Mission Board of the southern district of Illinois helped keep the work going until the year 1932, when the board felt no more help could be given. It is now giving some financial assistance in rebuilding.

EPHRATA A MUSICAL CENTER OF COLONIAL AMERICA

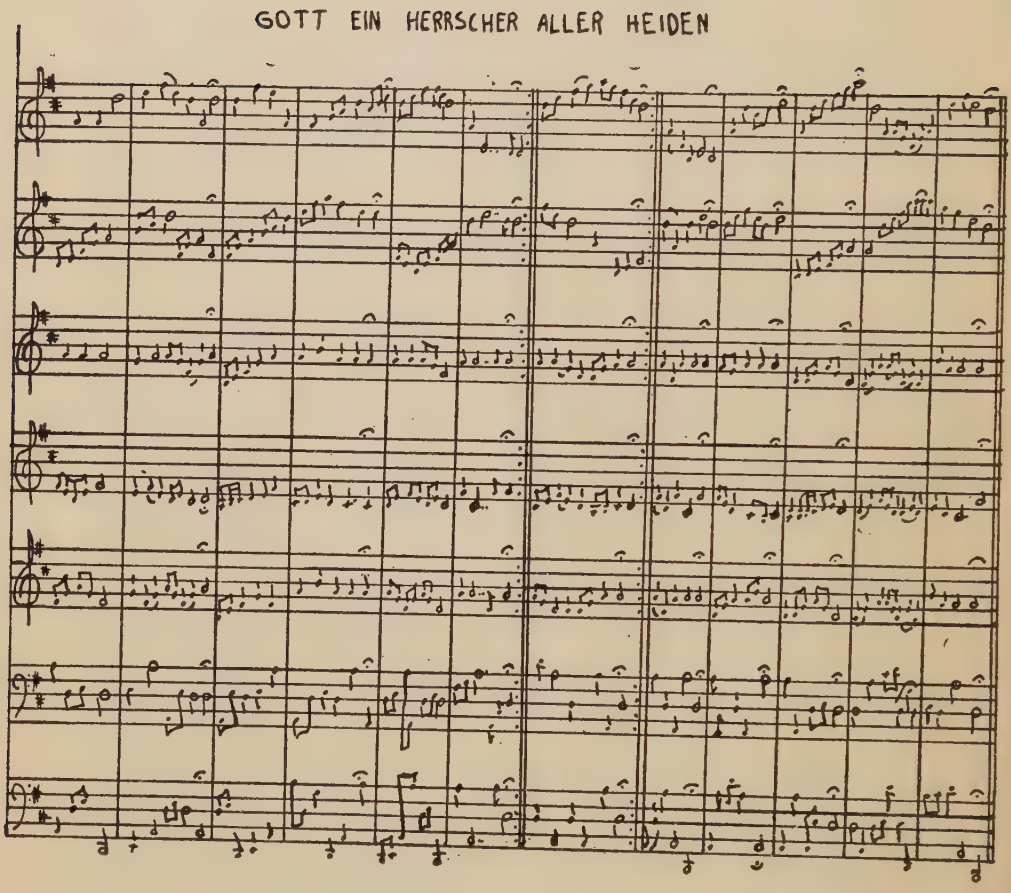
MARY ELIZABETH WERTZ WIEAND

About fifteen years ago, several cousins and I climbed to the top of Berkebile Hill, a high peak overlooking the entire city of Johnstown, Pennsylvania. Though we had often hiked gleefully and without care to this same spot, this time we had come neither for a sled ride down the steep embankment nor for a picnic on the inviting plateau at the foot of the bank. On this crisp Friday night as we stealthily gained a topmost rock, silence reigned among us. Only the boldest dared shift position or whisper. Suddenly even breathing stopped. In the distance appeared the first white shadow, followed by a long line of identical figures, swaying rhythmically as they wound along the hillside path. On came the procession. Through the moonlight we discerned the eyes, nose, and mouth cut in each white head and face covering, which fell into the folds of the long white robes. At last we were to witness the solemn ceremony about which we had heard so much but knew so little. The locally organized Ku Klux Klan was about to burn their lighted cross.

As I read of the Ephrata Cloister musicians, I picture them best by imagining a similar scene in Ephrata exactly two hundred years ago. On each night when singing classes met, the attending brethren would walk in solemn procession from the Zion convent, their home on the hill, down to the sister house in the meadow. "Being dressed in white, they presented a spectral scene as they slowly wended their way down the hillside."[1] Any little Pennsylvania Dutch *knaben* or *madchen* who happened to awake in one of the neighboring Domestic Households of the Ephrata group would have seen the monastic brethren returning homeward in the same manner, arriving at their convent just in time for the midnight mass.

Ephrata, now a town of 4,988[2] inhabitants, owes its beginnings to its famous leader, John Conrad Beissel. Born in 1690, at Eberbach, on the Neckar, in the Palatinate, Beissel experienced much in his early life which was bound to encourage his developing into a very

1. J. F. Sachse, *The German Sectarians of Pennsylvania,* 1742-1800, p. 138.
2. *Matthews Northrup New International Atlas,* p. 218.



A Beissel 7-Part Chorale in Modern Notation

unusual character. His drunken, dissolute father died a few months before Conrad was born. Eight years later, his godly mother died, leaving her children destitute. During the next seventeen years, he served successively as apprentice to a jovial baker, as chief musician (violinist) at weddings and parties, as journeyman baker under the husband of a termagant woman (Beissel called her a Jezebel, and left), and as prison inmate resulting in banishment because of his connections with the Pietists. Having fled to the vicinities of Marienborn, Schwarzenau, and Creyfelt where he met many of the Brethren, he and two of his intimate friends, Stiefel and Stuntz, sailed to America and went directly to Germantown, arriving just a year after Peter Becker's group settled there in 1719. Here for one year Beissel lived with Becker learning the weaver's trade, during which time he absorbed a number of the Dunker doctrines. After going off to live as a hermit for a time, Beissel returned to the Dunkers, was baptized, and became one of their ministers. However, before long the new minister began to set forth strange doctrines, such as defending seventh day observance, denouncing the married state, and leaning toward the Mosaic law. In 1728 he and his followers were rebaptized in the Conestoga Creek, and the group thus completely separated from the German Baptist society. At this point arose the three groups in the spiritual household; namely, the Household members, or those who were married; the Solitary brethren who lived a single, chaste life; and the Spiritual Virgins, who from time to time fled to Beissel and placed themselves under his guidance and vowed to live a pure, virgin life. Finally, in 1732 Beissel gave the elders of the congregation charge over the group and left, to live again as a hermit. When he refused his followers' request that he return to them, some of them moved to him. The date 1732 marks the real beginning of Ephrata, according to M. G. Brumbaugh[3] and from that time on numerous discontented souls came from all parts of eastern Pennsylvania, making Ephrata a growing colony with Beissel as supreme leader. "In 1740 there were in the Ephrata cloisters thirty-six single brethren and thirty-five sisters; and, in later years, when the society was at the height of its prosperity, the whole congregation, including those living outside the principal buildings but in the immediate neighborhood, numbered about three hundred."[4]

3. M. G. Brumbaugh, History of the German Baptist Brethren, p. 446.

4. *Church Music and Musical Life in Pennsylvania in the XVIII Century*, p. 27.

Julius Friedrich Sachse, the Pennsylvania historian, has in his THE GERMAN SECTARIANS OF PENNSYLVANIA paid worthy tribute to the ingenious ability and the tireless industry of this religious folk. The Ephrata group of two centuries ago, like the Amana Society of today, excelled in the things they made and in the quality of their undertakings.

"One of the most unique features of the Ephrata Cloister was the peculiar music which originated with the Community on the Cocalico."[5] Apparently Conrad Beissel's early training on the violin and his love of singing were his only educational resources for the musical work which he undertook as Capellmeister. Early in the life of the Cloister, he started choirs and singing schools on certain evenings each week, the sessions usually lasting four hours, from eight o'clock until midnight. The explanation of the white garments mentioned earlier in this paper is a clue to a noble spirit. When Capellmeister Beissel and the Solitary Brethren met with the Spiritual Virgins in the latters' house, Beissel insisted on all, even himself, appearing in pure white in order to impress upon all the necessity for absolute purity of heart.

According to the CHRONICON EPHRATENSE, however, Beissel was not the first teacher of the singing school. A certain house-father, Ludwig Blum, was both a singer and one informed somewhat in composition. By bringing some of his work to Beissel, he induced the superintendent, as he was called, to make use of him in the Cloister singing school. The work prospered for awhile, until certain of the Sisters complained to the superintendent that they wished to dismiss their singing teacher and have Beissel teach them. Accordingly, Blum was continued as teacher until the Sisters felt that they had learned enough from him to teach Beissel the necessary harmony and methods; then he was dismissed. The superintendent capellmeister conducted the school with great sternness, says the Chronicle, so that whoever did not know him, might have thought him to be a man of unchecked passion. Sometimes he scolded for an hour or two in succession. In time this grew so hard for the sensitive maidens to bear that they sent one of their number to Beissel to tell him that they intended to break off entire connection with the school. Later, however, the sisters sent another message to Beissel saying that they wished to resubmit to his guardianship, and the school

5. Sachse, op. cit., p. 128.

opened again. "Soon after a choir of sisters appeared in the meeting, and sang the hymn, 'God, we come to meet Thee,' with five voices, which was so well received in the settlement, that everyone had his name entered for the choir, so that one did not know who should perform the outside work."[6] To make plain the organized plan of the choir, after Beissel laboriously taught his pupils the first principles of singing, we quote the following paragraph from CHURCH MUSIC AND MUSICAL LIFE IN PENNSYLVANIA IN THE XVIII CENTURY.

"The celibates, male and female, were divided into five choirs, with five persons to each choir, namely, one soprano, one tenor, one alto and two bass singers. The sisters were divided into three choirs, the upper, middle and lower; and in the choruses a sign was made for each choir when to join or alternate in the singing. These three choirs had their respective places at the table of the sisters during love feasts, the upper choir at the upper end, the middle at the centre and the lower at the lower end. In singing antiphonally, therefore, the singing went alternately up and down the table. Not only had each choir to observe its place to join, but, because there were solos in each chorale, every voice knew when silence was to be observed by it. Apparently, it is to be understood that all parts, save the high and low bass, were sung chiefly by female voices."[7]

Not only was Beissel a stern teacher, but he was also a stern disciplinarian in the rules he laid down for his singers. In his preface to the TURTEL-TAUBE, the Ephrata hymnal, Beissel states his principles and rules for mastering the art of choral singing. Briefly, these are as follows:[8]

1. Divine virtue must be observed upon the pinnacle of perfection.
2. Upon every occasion both scholar and master must seek to make themselves agreeable and acceptable to the Spirit of this high and divine virtue.
3. The wants of the body are to be restrained, so that the voice may become angelic, heavenly, pure, and clear, and not harsh screeching and croaking, caused by a coarseness of the food.
4. It is necessary to know what foods quicken the spirit and make the voice subtile and thin, as well as those which cause it to be coarse, sluggish, lazy, and heavy. For example, of those foods which we, with great injustice, take from the animals:
   a. Milk causes heaviness and uneasiness.
   b. Cheese makes one fiery and hot brained, and causes a longing after forbidden things.
   c. Butter makes one lazy and stolid, and at the same time satiates so much that one desires neither to sing nor to pray.

6. Lamech and Agrippa, *Chronicon Ephratense*, p. 164.
7. Op. cit., p. 36.
8. Sachse, op. cit., (paraphrase), pp. 152-153.

d. Eggs awaken various and extraordinary desires.
e. Honey causes light eyes and a cheerful spirit, but no clear voice.

5. For quickening of the spirit and natural cheerfulness, nothing is better than wheat and then buckwheat, both of which have the same virtues, either in bread or in cooked dishes.
6. Nothing is more useful than the potato, beet, and similar roots.
7. Beans carry a weight with them and satiate too much, and create an unclean desire.
8. At the same time, above all things it is to be remembered, that the spirit of this royal art, as it is a clean, pure and virgin spirit, suffers no unclean polluted or sinful love for woman, which in young hearts inflames the carnal spirit and agitates it to such a degree as to make them entirely unfit and useless in mind, heart, voice, and spirit.
9. The best drink for treading the straight path, and the one that has greatest righteousness is innocent, clear water, either as it comes from the well, or made into soup with a little bread added. Changing water into a sort of delicacy, by cooking it with other foods is sinful, vain, and an abuse.
10. We have nought to do with any unmannerly paunch stuffing.

With our scientific knowledge of foods, we cannot help smiling at Beissel's diet, and feeling sorry for those who were conscientiously deprived of our stable dairy products. However, the author of the CHRONICON continues with a paragraph which shows even more the deeply spiritual motive of Beissel in his choir work. Anyone who has had the least experience with any of our present day choirs, some of which have been truly and sadly called the "war department of the church", can appreciate the truth of Beissel's principle which follows, and will wish that more of our singers today were thus motivated.

"But he also added to the things necessary to be observed in united song, that godly virtue must be at the source of our whole walk, because by it you obtain favor with the spirit of singing, which is the Holy Spirit. It has been observed that the least dissension of spirit in a choir of singers has brought confusion into the whole concert."[9]

Beissel's purpose in his singing school was to make manifest the wonderful harmony of eternity, in a country which but lately wild savages had inhabited; the CHRONICON continues, "for God owed this to North America as an initiation into the Christian church, therefore these choirs belong to the firstlings of America."[10] Because of his desire to bring out the meaning of the words of the hymns, in every case he attempted to let the accent of the word rule, rather

9. *Chronicon Ephratense*, p. 162.
10. Ibid., p. 165.

than the accent of the bar, thus making the music subservient to the words. Thus the music, though barred, was free. It made no use of a meter signature. Rather, the bars, some of which contained three, four, five, six, or even seven counts in the same hymn, served mainly to divide motives and phrases.

Another peculiarity in the mechanical structure of Beissel's compositions lay in his use of the clef signs. Whereas our modern hymnals use the G or treble clef for all the treble voices, Beissel used the C clef for all the treble voices. His motive in doing this, and a very reasonable one it was, corresponds exactly to the modern orchestral arranger's motive in using the C clef for the viola; namely, to avoid the use of leger lines.

The harmonic arrangement of the Ephrata hymns and chorales varied in two, four, five, and seven parts. When both Orders were present (Solitary Brethren and Spiritual Virgins), the brethren sang only the two lowest parts, both in the bass clef. At the services of the Brotherhood four-part music was used—tenor, descant, and bass. J. F. Sachse had in his possession a specimen of Ephrata music set in two parts, first and second, "for social praise of two together."[11] The same hymn was set in four parts and also arranged in five parts, which latter was the arrangement generally used in public worship. The writers of the CHRONICON tell of a service connected with a dramatic event in the development of the Cloister music, when a choir of sisters appeared in the meeting and sang a hymn in five voices.

Before he attempted the group choral singing, Capellmeister Conrad Beissel with much trouble broke the ice (as Brother Agrippa states in the CHRONICON) and taught the first principles of singing to the scholars. His dissertation on harmony is published as a preface about the art of singing (Vorrede von der Sing arbeit) in the famous TURTEL-TAUBE. In this treatise, Beissel sets forth the importance of the tonic, mediant, and dominant (do, mi, so in our scale), calling these notes the "rulers" and the super tonic, subdominant, and submediant (re, fa, la in our scale), the "servants." He seems not to mention the seventh note of our scale, *ti,* although on the modern notation arrangements of his chorales, that note is used. After this discussion comes an explanation of the use of the various notes in the chords, relative to proper doubling and inversions.

11. Sachse, op. cit., p. 134.

To describe the effect of this music upon the listener, one who has never heard it had best quote from one who has heard the strains. Hence, I quote a paragraph which Sachse has copied from a manuscript in his possession:

"Beissel took his style from the music of nature, and the whole of it, comprising several large volumes, is founded on the tones of the Æolian harp; the singing, in a word, is the Æolian harp harmonized. It is very peculiar in its style and concords, and in its execution. The tones issuing from the choir imitate very soft instrumental music, carrying a softness and devotion almost superhuman to the auditor. Their music is set in two, four, five and seven parts. All the parts save the bass, which is set in two parts, are led and sung exclusively by the females, the men being confined to the high and low bass. The latter resembling the deep tones of the organ, and the former, in combination with one of the female parts, the contrast produces an excellent imitation of the concert horn (hautboy). The whole is sung in the falsetto voice, which throws the sound up to the ceiling, and the melody which seems to be more than human, appears to be descending from above and hovering over the heads of the assembly."[12]

The Committee on Historical Research quotes from Daniel Rupp's History of Lancaster County, Pennsylvania, part of a letter from a visitor to the cloister to Governor John Penn, as follows:

"The counter trebles, tenor and bass, were all sung by women, with sweet, shrill and small voices, but with a truth and exactness in time and intonation that was admirable. It is impossible to describe to your Lordship my feelings upon this occasion. The performers sat with their heads reclined, their countenances solemn and dejected, their faces pale and emaciated from their manner of living, the clothing exceedingly white and quite picturesque and their music such as thrilled to the very soul; I almost began to think myself in the world of spirits, and that the objects before me were ethereal. In short the impression this scene made upon my mind, continued strong for many days, and I believe will never be wholly obliterated."[13]

Again, the same writers repeat a first hand account of a visit to a cloister service by the Swedish Provost, Magister Israel Acrelius, in August, 1753. An excerpt of this reads:

"We went and knocked at the Convent door. Their Prioress came out, and when she heard our request, she bade us remain in the church until the sisters came in the proper order to sing. We received an invitation, and went up a still narrower set of stairs than any that we had before seen, and came into a large room; in that there were long tables, with seats upon both sides of them. Here there were some of the sisters sitting, and writing their notebooks for the hymns—a work wonderful for its ornaments. Six of them sat together and sang a very lovely tune. . . .

12. Sachse, op. cit., p. 134.

13. *Church Music and Musical Life in Pennsylvania in the XVIII Century*, p. 38.

"The church was not large, and could be filled by some hundred persons. . . . When they were all assembled they sat for some moments perfectly still. . . . Father Friedsam . . . finally sang in a low and fine tone. Thereupon the sisters in the gallery began to sing, the Cloister brothers joined in with them, and all those who were together in the high choir united in a delightful hymn which lasted for about a quarter of an hour.

"It is to be observed that to every psalm there are three different melodies, according to which the note-books are written by the sisters of the convent. Different brothers, as well as the sisters, understood vocal music, as does also Father Friedsam. When they sing, each holds a note-book as well as a psalm-book, both of which are of quarto size, looking into each alternately, which custom would be more difficult if the singing were not performed so regularly every day."[14]

Morgan Edwards, writing in 1770, said of the Cloister people and their music:

"A smiling innocence and meekness grace their countenances, and a softness of tone and accent adorn their conversation, and make their deportment gentle and obliging. Their singing is charming; partly owing to the pleasantness of their voices, the varieties of parts they carry on together, and the devout manner of performance."[15]

The Chronicler, too, comments upon the fame of the Ephrata singers and composers:

"This wonderful harmony resounded over the country; whoever heard of it, wished to see it, and whoever saw it, acknowledged that God truly lived among these people."[16]

There are striking similarities of thought in the above quotations.

Although I have not been privileged to hear any of the Ephrata chorales performed, I have examined a few of the manuscripts in modern notation. They are written in wide vocal range and there is much crossing of parts (second part beginning lower than first, and then going higher, etc.). Our harmony teachers would say that Beissel's four part writing is very bad, according to present standards. Particularly peculiar are his inversions and voice doublings. Nevertheless, even when the parts are merely played upon the piano, the effect is singular and ethereal, and if one imagines the white robed falsetto singers, it becomes pleasingly uncanny.

"The music of the Ephrata Cloister was entirely unlike the ancient church music. It had none of the rhythm and swing of either the religious or the secular folksong of the Reformation. With the

14. *Ch. Mus. and Mus. Life in Pa. in XVIII Cent.*, p. 40.
15. Ibid, p. 41.
16. *Chronicon Ephratense*, p. 165.

decline of the monastic or celibate feature of the Community, its music fell into disuse and gradually became a lost art."[17] However, as the propositus of a new system of music, Father Friedsam Gottrecht (Conrad Beissel) stands as a picturesque personality in the annals of Colonial Pennsylvania Music. As a consequence of the monastic simple and severe type of life he upheld, his group gained for itself an honorable reputation. When the study and practice of music became an established feature of the Ephrata institution, the poetic abilities of the Solitary Brethren and the Spiritual Virgins awoke, resulting in their writing both words and music for a great number of hymns. In Mr. Sachse's manuscript[18] there is record of over one thousand pieces of original music by members of the Cloister.

The climax of the work of the Ephrata musicians was the publishing of the famous TURTEL-TAUBE (Turtle-Dove), a hymnal designed to replace the Saur and Franklin books then in use, distinctive for the use of the solitary and secular organizations, all hymns to be the product of the Cloister inmates and set to music of their own composition. Apparently the first hymn-book printed at Ephrata, it was printed in 1747 by the Brotherhood. Sixteen brothers and twenty-three sisters contributed ninety-six hymns, the remaining one hundred thirty-one of the first edition being contributed by Beissel. The foreword and preface were Beissel's own treatise on harmony, his instructions on care of the voice through proper diet and mode of life, and other principles in the Ephrata system of music. The English translation of the title page of the TURTEL-TAUBE reads:

"The Song of the Solitary and Deserted Turtle-Dove, namely the Christian Church; or spiritual and experienceful-songs of Sorrow and Love, as therein both, a foretaste of the new world as well as the intervening ways of the cross and sorrow are presented according to their dignity in spiritual rhymes.

"By one who is peaceful and a pilgrim striving toward the Silent Eternity; and now gathered together and brought to light for the use of the Solitary and Deserted in Zion."[19]

Other editions of the TURTEL-TAUBE followed in 1755 and 1762, with variations of text.

17. *Ch. Mus. and Mus. Life in Pa. in XVIII Cent.*, p. 42.
18. Sachse, op. cit., p. 134.
19. Sachse, op. cit., p. 144. Also *Ch. Mus.*, p. 48.

Beissel's crowning works, though, were his choral songs which were brought to light in 1752 and entitled PARADISISCHES WUNDER-SPIEL (Paradisiacal Wonder Music). The complete translated title is as follows:

"Paradisiacal Wonder Music, which in these latter times and days became prominent in the occidental parts of the world as a prevision of the New World, consisting of an entirely new and uncommon manner of singing, arranged in accord with the angelic and heavenly choirs. Herein the song of Moses and the Lamb, also the Song of Solomon, and other witnesses out of the Bible and from other saints, are brought into sweet harmony. Everything arranged with much labor and great trouble, after the manner of singing of the angelic choirs, by a Peaceful one, who desires no other name or title in this world."[20]

Because with the abandoning of monastic life at Ephrata, the Cloister music fell into disuse, one might minimize the importance of this colonial movement. In fairness to the writers and singers of the TURTEL-TAUBE, let us examine the extent of their influence. Of course, no one can judge just how far they did influence Pennsylvania's musical development indirectly, but it is possible to trace a few direct descendant groups. During the last two or three decades of the eighteenth century the Snow Hill nunnery was built up and organized in Franklin County, on one of the branches of the Antietam. This is a direct outcome of the efforts to spread the Ephrata group spirit. W. M. Fahnestock commenting on this branch about 1854 said,

"Their singing, which is weak in comparison with the old Ephrata choir is so peculiar and affecting that when once heard it can never be forgotten."[21]

He related his weekly visits at Snow Hill, where each Friday evening found him irresistibly driven back to Snow Hill to hear the music. He continued,

"As often as I ventured, I became ashamed of myself, for scarcely had these strains of celestial harmony touched my ear, than I was bathed in tears. Unable to suppress them, they continued to cover my face during the service, nor in spite of my mortification could I keep them away. They were not tears of penitence, for my heart was not subdued to the Lord, but tears of ecstatic rapture, giving a foretaste of the joys of heaven."[22]

Later a number of the Snow Hill people pushed on to Morrison's Cove, where a German Seventh Day Baptist church was organized early in the nineteenth century. By 1939, several generations have

20. Sachse, op. cit., p. 150.
21. H. R. Holsinger, *History of the Tunkers*, p. 145.
22. Holsinger, op. cit., p. 145.

lived and gone on since the time of the fathers of the Morrison's Cove congregation, at present located in Salemville, Bedford County. During the school years '35-'36, '36-'37, and '38-'39, I taught music in the consolidated high school at New Enterprise, Pennsylvania, about two miles from Salemville. All of the Salemville Seventh Day Baptist children attended our school. In my work there, I found the Salemville children phenomenally enthusiastic in their music. Although Salemville consists of one tiny store, a Dunkard and a Seventh Day Baptist church, and a few dozen homes, mostly of farmers, it has a substantial little building known as The Salemville Band Hall, which is the property of the Salemville Band. The band members are very cordial in welcoming folk from the neighboring little Cove towns into their midst, and it was at the repeated request of several of my pupils that I, too, joined the band. The experience was one which I would not have missed for a great deal, as it has never been duplicated for me. At the first practice I arrived a bit early, just as the director was building the fire in the stove which stands in the middle of the one room practice hall. (The director is superintendent of the Dunkard Sunday School, but of German Seventh Day Baptist ancestry.) While several of us warmed our hands at the stove, the bandmen arrived. First came a ruddy farmer, clean shaven in neat blue overalls and carrying a trumpet. Then followed a tall man in overalls and high top boots, barely able to lug his huge Sousaphone through the narrow doorway. Then young high school students and gray haired men and even one or two middle aged mothers appeared. Soon after we had started to practice, the minister of the Seven Day church strolled in with his mellophone. The Salemville Band, with a membership of thirty or more, is constantly called upon by the surrounding towns for thirty and more miles around. Another even more popular community organization whose nucleus is largely Dunkards and "Sieben Tagers" is the Morrison's Cove Male Chorus. The past directors of this group have also been Seventh Day Baptists and Dunkards.

The musical little Salemville settlement may or may not have derived its musical interests from the Ephrata and Snow Hill influences. Certainly their music is of a vastly different type. However, the fact remains that Salemville, one community settled by Beissel's spiritual children, stands at the very top in natural musical talent and interest. The interest here seems to be directly traceable to Beissel because of the presence of one of the few German Seventh

Map of So-Eastern Pennsylvania Showing Places Mentioned in This Paper

Day Baptist churches in existence. No doubt, Pennsylvania as well as other states, may never know how many other little communities are bursting anew with the musical seeds planted by Beissel.

In recent years, a wave of interest has revived some of the Ephrata Cloister music, transcribed into modern notation. The work of Julius Friedrich Sachse and of the Committee on Historical Research of the Pennsylvania Society of the Colonial Dames of America has been largely responsible for what we do know of the music of the Ephrata Cloister. At the Church of the Brethren Annual Conference of 1935, Professor A. F. Brightbill directed the Conference Choir in several of the old Ephrata Chorales. The next year the Juniata College choir, under the direction of Professor C. L. Rowland, had a few of the chorales in their reportoire. Research and interest continues in the two-century old Ephrata music.

We who feel a close kinship with the German Seventh Day Baptist Brethren would be very happy to say with M. G. Brumbaugh, one time Governor of Pennsylvania and President of Juniata College, that "Ephrata was the musical center of colonial America."[23] Surely we can agree with Hazel Gertrude Kinscella, that the German settlers at Ephrata have left a worthy legacy.[24] However, before we honor Ephrata with the title THE Musical Center of Colonial America, we must pause a moment out of respect to the other musical groups in colonial America. Particularly, we must mention the music of the Moravians at Bethlehem, Pennsylvania, where they founded a college of music before 1750, an orchestra was introduced, oratorios were given before 1800, and to this day there are annual Bach celebrations. Therefore it does not seem proper to call either of these two eastern Pennsylvania towns THE musical center. Nevertheless, Ephrata stands superlative in her specialty, the development of seven-part harmonies, which has no counterpart in American musical activity in her century and that which followed. Beissel's musical system is likely the earliest musical system evolved during the eighteenth century, and a native Pennsylvania product. The singing at Ephrata was such as "had never been equaled in the Christian church from the days of Ignatius on, to whom was first made known by revelation the antiphonal mode of singing practised by the Holy Angels."[25]

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23. Brumbaugh, op. cit., p. 463.
24. Hazel Gertrude Kinscella, *Music on the Air*, p. 145.
25. John Joseph Stoudt, *Consider the Lilies How They Grow*, p. 143.

HYMNODY OF THE BRETHREN IN THE EIGHTEENTH CENTURY

William Beery

An attempt to write the history of the Christian church in her activities and ministries, true and adequate, without saying anything about its hymnody, would be comparable to an effort to explain the performances of an airplane and forgetting to mention the motors and wings and their functions. Just as the airplane can be of no practical use without motor power to give it life and wings to lift and carry, so the church without the use of hymns and music is vitally handicapped in her efforts to carry on. The hymns provide spiritual power, and the tunes lift and carry.

The Church of the Brethren has not been without hymnody during the more than two centuries of her life. The Brethren, from the beginning, have regarded hymn singing in the church services and all religious meetings as in a high degree essential and helpful in the carrying on of the work; as is evidenced by the fact that their history abounds in references to the use of it. Not only so, but in the early days of their church life in America a considerable number of hymn books were printed on a press established and owned by them. It is also noteworthy that there were among them some who wrote hymns, and those who possessed more than ordinary musical ability and talent to lead in the singing of hymns.

At the time of the organization of the Church of the Brethren in Germany, music, vocal and instrumental, had already reached a high degree of development in Europe. Congregational singing had become prevalent, largely as a result of the impetus given it by Martin Luther at the time of the Reformation. The charter members of the new denomination had previously belonged to other communions then in existence—Lutherans, Presbyterians, Reformed, etc. In these churches they of course profited by the musical advantages thus afforded, which stood them well in hand in their new relations.

As to the manner in which the Brethren conducted their song services in those early days of their religious activities no definite information is available. Nor do we know what hymns they sang, but the probability is that they used some of the hymns they learned to

sing in the churches to which they belonged previously. Surely it may be assumed that their song worship was simple, sincere, and void of any exhibition of voice or manner, and that their singing was with the spirit and with the understanding also. At the time when the Church of the Brethren was organized a number of collections of hymns had already been published in Germany and America, some of which it is known they used in their services. A number of editions of some of these collections were subsequently printed on the press above mentioned, established, owned and operated by Christopher Sower. (For information concerning the setting up of the Sower press see A History of the Brethren by Dr. M. G. Brumbaugh and The Literary Activities of the Brethren in the Eighteenth Century by Dr. John S. Flory.)

The first book printed on the Sower press was a hymn book, entitled Zionitische Weyrauchs-Hugel, for the Ephrata congregation. After much delay, due to difficulties attending the efforts to obtain and equip this subsequently famous press, to Sower's great delight, it was ready for work. Sower had made his own ink, and with a small supply of paper on hand, the work on this first book was begun. When the proprietor began to look for more paper he found, to his dismay, that there was none on the market in Germantown, and soon learned that Benjamin Franklin, of Philadelphia, at that time controlled the whole stock of printing paper, and that his terms were cash; nor would he give credit to the "Dutch." Neither Sower nor Beissel, head of the Ephrata Society, had the ready cash.

Fortunately, one of the members of the Ephrata Brotherhood, Conrad Weiser, who was financially able, came to the rescue by going to Philadelphia and making satisfactory arrangements with Franklin and procuring the paper of which they were so much in need. So the work on the book was resumed. Some of the cloisterites had had some experience in the art of printing; the Rev. Peter Miller being an experienced printer was made supervisor; Samuel Eckerlin and Michael Wohlfare set most of the type and acted as advisory board. Among the 692 hymns furnished for this book there were a number of compositions by Conrad Beissel and his associates. While in the process of printing Sower noticed some hymns that did not appeal to his sense of propriety or taste. One of Beissel's own pieces was especially obnoxious to Sower because it seemed

to him to be a fulsome and almost idolatrous glorification of Conrad Beissel. Hoping to obtain permission from Beissel to leave this out and substitute another Sower wrote him a letter which evidently lacked the discretion or tact necessary to get what he desired.

The following excerpts from letters which passed between the two men indicate the spirit of the correspondence. It is gratifying to know, however, that a reconciliation followed some time later.

LETTER

From Sower to Beissel

I have been in the last few days in hopes that the work which I did and caused to be done upon the hymn book should redound to the honor of God, to whom I am under greatest obligations for all that He has done for me, and I remain bound to Him even if I shall see no good day more. It is His way that if we dismiss all which is not from Him He fills with that which more concerns Him. The result is that we love all that is from Him, and have a hatred and horror of all that does not please Him. In the beginning much remains concealed, while we are in the shoes of children as the saying is, which in youth and manhood becomes as clear as day. I have therefore with patience overlooked some hymns, which I had rather sacrificed to Vulcan by throwing them in the fire. I thought something might be given to the first alphabet scholars as it were according to their ability, and which they could grasp and that it would not be wise to break down the first rongs of the ladder. I have willingly let go what the amateur poet through vanity and sentiment has brought together, especially since Brother Peter Miller said to me: "The worst soldiers are always put to the first rank." Taking this view of it I had nothing more to say. Afterwards so much wood, straw, stubble and trash came that it went pretty hard with me. It was very deeply impressed upon me that each work should be a birth to appear in eternity, not in the lightness of mercurial pictures drawn by men but to stand in the clean way. However I remained in hope that something better would come in the future. A still greater mercy befell me, to wit: In the beginning of the 16th rubric or division there was placed a silly hymn which, on first reading through it, I considered to be among the stupid amateur poetry and I wished that something better could be put in its place. In the 29th verse it runs:

"Der döch traged deine Last
Und dabei hat wenig Rast."

There I stopped and read the remainder over again, but while I was attending to some other business it was printed. I was not at ease about it. I thought that if it should come, either here or in Germany or anywhere else, before the eyes of an enlightened spirit who has found and delights in God and his Saviour as the true rest, he might be deceived by such miserable stuff after such a magnificently brilliant title-page and I should be ashamed because of my negligence.

I might perhaps be able to find excuses that would answer before men, but in my breast would burn a fire that would be quenched by no excuses. I thereupon asked Brother Samuel whether he did not think a great mistake had been made in writing, since unskilled poets are often compelled for the sake of their rhyme to use words which destroy the sense. He said to me, "No, I shall let it stand as it is." I consented to do it then because it suddenly occurred to me that in the pine forests the industrious ants gather together straw, wood, earth, shells and resin from the pines which they carry underneath into the hill, and that this is called "Weyrauch." This pacified me to some extent because it accorded with the title. Still I could not reconcile the word "Zionitsche" with it, because upon Mt. Zion no such collection can be found as I have described.

But you said in the meeting when I was there that every word was suitable for Mt. Zion. That is easily said if a man has a well smoothed tongue. You will find out otherwise however. . . . I read the whole hymn over again once more and saw the man who was intended and it gave me great sorrow. But I remembered how far the human race depart from God and that man is inclined to idolatry and easily moved to make images to honor himself while the tendency to depart from the true way is born in him.

I determined then to write to you and ask you whether you had not seen or read this piece or had not considered what a dreadful production it is; to say that without serious difficulty it can still be taken out and in its place something to the honor of God, or for the good of weak souls can be put in; . . . and to ask you whether on the other hand it was done according to your wish and inclination. . . . The angel struck not the unwitting people because they were inclined to idolatry but him who accepted the godly honor. Already you suffer yourself to be called "Father." . . . You are the greatest God in the community. . . . And did you not the other day in the meeting significantly and at great length speak of this idolatry? . . . And now will they with full throats sing:

"Sehet, sehet, sehet an!
Sehet, sehet an den mann!
Der von Gott erhöhet ist
Der ist unser Herr und Christ."

(Translation)

"Look, look, look!
Look, look upon the man!
He is exalted by God,
He is our Lord and Christ."

. . . There is nothing more to say except that, with the permission of Brother Micheal, I should like, if I might, to take out this one hymn and put another in its place because it concerns the honor of God. It is easy to see that I have no earthly concern in it and that the influence of no man's interest has anything to do with it. . . . I am sure that a thousand pounds would not persuade me to print such a one, for the reason that it leads the easy way to idolatry. If it were my paper it would have been already burned. With such disposition of the matter for my own part I can be at peace. God will find a way to protect His honor. As to the rest, I love thee still.

LETTER

From Beissel to Sower

In some respects the subject is entirely too bad for me to have anything to do with it, since it has been written: "Answer not a fool according to his folly, least thou also be like him." "Answer a fool according to his folly, least he be wise in his own conceit." This is the reason that I have been moved and thou needest not think that thou hast made a point. But that I should be like unto thee from having to do with thee will not happen, since we already before made the mistake of having too much to do with thee. Thou wast not fit for our community. Therein also was fulfilled what has been written: "As he that taketh away a garment in cold weather, and as vinegar upon niter, so is he that singeth songs to an heavy heart."

If thou hadst not always acted in this way it might perhaps have been thought that there was some reason for it, but since thy whole heart is always ready to blame what is above thy conceited sophist-Heaven, it is no wonder that thou comest now puffed up with such foolish and desperate conceit; through which thou layest thyself so bare that any one who has only ordinary eyes can see that thou art indeed a miserable sophist. If thou hadst only learned natural morality thou wouldst not have been so puffed up. A wise man does not strive to master or to describe a cause of which he has neither comprehension or experience, but it is otherwise with a fool. Thou ought first to go to school and learn the lowly and despised way of the cross of Jesus before thou imaginest thyself to be a master. Enough for thee. This may inform thee that henceforth I will have nothing to do with thy two-sided, double-hearted, odious and half-hypocritical pretensions of godliness, since thy heart is not clean before God, otherwise thou wouldst walk upright in the way and go not to the crooked way thou dost.

One almost springs aloft when he sees how shamefully the name of God is misused. The world sings its little song and dances straight and without hesitation to hell, and covers it over with the name of God so that the deception and wickedness may not be seen. Believe me, thy way is sure to come before God, thy juggling tricks and spiritual slight of hand which thou, from the natural stars and not in the true fear of God, hast learned will come to judgment. And I say unto thee as the word of truth that if thou dost not make atonement and change thy heart thou mayest expect a wrathful and terrible God, since the Lord is hostile to all that is double-faced and false. Indeed, the paths that lead from thee run through one another so wonderfully that the wonder is that God does not punish it at once as He did the rebellious pack,—Korah, Dathan and Abiram.

Thou hast also in thy letter to me said that a fire burned in thy breast over this or that. It would be a good thing if that fire, if there is one, should consume thee until there should nothing remain but a soft and sweet spring of water in which thy heart might be mollified to true repentance. Then indeed couldst thou for the first time learn to know rightly what is from God and what is from nature, what from God and what from the stars in the heavens. . . .

As concerning those other things in which one man has to do with another it has also come to an end. Further and lastly it is my determination to remain as I have said above. I am so tired of the untruth of men that if I were not under the greatest necessity, if God did not plainly intend

and it were not His will that I must be needed for the cause of conscience I would rather be dismissed into the still everlasting. On that account I would have prayed that I might henceforth be spared from such defamation, but should it give pleasure to load me with more of it I shall bear myself as one who knows not that there are such things in the world. I will at the last be separated from all and will no further participate pro or con. Still will I in some measure continue my writing and do it again if circumstances require it.

What I have still further to say is this: that henceforth all right over my person shall be taken entirely out of thy hands, since thou for many years hast gone to work so wonderfully about it as if thou hast bought it for a sum of money in order to do with it according to thy pleasure. Thou must not think that one is blind and foolish and dost not see what thou hast in mind. It does not even please me that I could write German to thee, since thy envy and falsehood are so great that it is not easy to measure them. Therefore I consider thee entirely unfit to be a judge in Godly affairs, and for this reason I have little or nothing more to answer to thy letter. Thou hast no experience in the way of God, for thou all the time walkest thine own way.

Sower's Comment

We have now heard a voice, whether it came from Mt. Zion or Mount Sinai may those judge who know the difference. I am inclined to make a comment upon each word but every one may make his own as he chooses. I wish him only the soft sweet spring of water which he needs instead of the fiery zeal of Sinai. Otherwise when he goes forth soon will he make fire fall from heaven, which we always hear crackle in his letter, and do signs and wonders. If I had thought he would take the trouble to describe my propensities and his, I should have sent him a great register of the old Adam in me which I could describe much better than he. Since I for a long time have besought God to enable me thoroughly to discern their enormity, and since I have found so much to do with myself I am ready to say the simple truth so that man need not to be disturbed about me. And this is the reason for my long silence, and also for my seldom thinking of his person, not that it is too bad for me, but it can neither aid nor hinder me. If I were in such a position as he, to give my natural possession I should need only the princes and powerful who still to a considerable degree have rule over the conceited Sophist-heaven, since they desire so much to rule upon earth and to fasten their throne there. I could also have given him certain information that I have been beloved by spiritual persons who truly were more beautiful and purer than those whom he holds above Christ.

God has also willed it that I for the same time cannot otherwise believe than that all is good to which the same spirit impelled me. I blame not the spirit which impelled him. He is God's creature. I only say: he is not clean, and is still far from the spirit of Christ. I rejoice that he praises God the Lord as all good spirits do, and in that respect I love him. I hate only the untruth which he brings to light and wishes to lay in the hearts of men. . . .

When one approaches him he shows first the complaisance of Jove; when one bends, rises, heeds well he finds his sweetness and lovingness from Venus, his solar understanding and mercurial readiness. If one fails a little he shows the gravity and earnestness of Saturn. If one attacks

only a little his spiritual pride he shows the severity of Mars with thunder and lightning, popely ban, the sword of vengeance and fiery magic. . . .

Therefore I have said, I would counsel no one without higher strength to oppose this Spirit. It is very powerful. He has intruded upon my ethereal past, which has taught me how it goes with others, and now I have need of the support of my Saviour, and to press into the center of love or heart of Jesus where this aqua fortis cannot reach.

It has happened because of his beautiful and well-proportioned nature that he would like to be something great. He looked upon the dumb creatures in their deformity and wanted to bring them to the right. For this purpose he takes to means, method and way which pleased him. So that now all must dance according to his will, and do what through the power of his magic he compels. But I also want to say that I by no means overlook what he has in him which is good, and I freely recognize that he has much that a true Christian cannot be without, and this many innocent people see and they are drawn to him by it. But for myself I can never be attached to him for the reason that I know that his teaching hitherto has been a compound of Moses, Christ, Gichtel and Conrad Beissel. And no one of them complete.

If he had not for the future taken entirely out of my hands all right to his holy person, I could and would have opened up to him the inner ground of his heart a little between him and me alone, but I must now be entirely silent for I am bound hand and foot. It seems to me that during the two weeks which he took to write to me he did not remember Him who suffered an entirely different proposition from sinners who, although it was in the godly image, held it not for a wrong to be like God but lowered Himself and became a man. But this one must be regarded as God, and therefore the little calf should and must remain upon its place. When my Saviour had done a little deed He desired it should be unknown. But to this god we must sing to his folly.

If I had ten hymns in the book and had been requested I would have taken them out, but Conrad is not accustomed to having his will broken. I could have overlooked it in silence out of natural morality and as a printer, but it concerned the love of God that I should not be silent. The spiritual harlotry and idolatry would have been increased and confirmed my support. I would rather die of hunger than earn my bread in such a way. I have, without baptizing myself and letting myself be baptized four times (like him), still not had the freedom to ask of him that he make an officer of me; but I gave myself to Him, as He best knows, as poor clay to be formed in His hand as by a potter, or to be thrown into a corner as clay which is worthless. He has nevertheless appointed me as the least beneath His standard as a sentry to watch my post, a watchword has been given to me which reads "love and humility." . . . I must then fire my piece so that each upon his post may be warned. But since the Commander is not far away He will Himself have a care. To Him only the honor. For me willingly the shame.

LIST OF TITLES

The following list of titles of the hymn books printed on the Sower press, with annotations, will give some idea of the spiritual nature of their contents, as well as of the sincere, conscientious Christian minds and hearts of those who wrote and compiled them.

The first, Zionitische Weyrauchs-Hugel, was begun in the early part of June, 1738, and completed in about one month's time. Exodus 30:34-36 is given as a partial explanation of the peculiar wording of the title.

On the title page are these words: Zionitic Incense Hill or Mountain of Myrrh Wherein there is to be found all sorts of lovely and sweet-scented incense, prepared according to the apothecary art. Consisting of divers workings of effectual love in God-awakened souls, which has developed in many and various lovely hymns. Also herein the last call to the supper of the great God, in various ways is most admirably set forth, for services of those who, in this benighted part of the world, at the setting of the sun, Awakened Church of God, and is given to the light for their encouragement, upon the midnight advent of the bridegroom.

The book proper has a preface of ten pages. To the complete book there is an appendix of 45 pages, containing 38 hymns. The title of the appendix reads: The once withered but now requickened and fruit-bearing rod of Aaron, consisting of an appendix of weighty hymns, fraught with experience; Wherein the steps of God within His sanctuary are circumstantially presented, for the encouragement of the orphans and forsaken in Zion.

Upon the reverse of the title is a quotation from the Song of Solomon, VIII: 6, 7. The majority of the hymns were original with Beissel and his followers; but a number of popular German hymns were included evidently on account of the familiarity of the tunes, if not the associations of the Fatherland.

The mystic cult Weyrauch is but a synonym of gebet, prayer. It was taught that when lighted during supplication the prayer became corporeal and was wafted in fragrant clouds toward heaven. Upon this account the gun was kept exclusively for religious uses. A Hugel, or hillock, also denoted an object held in special veneration by the mystics, as the rising sun first gilded the hill tops when it rose in the east. Thus from time immemorial hills have always been designated as holy ground and became the chosen place for offering sacrifice.

To the adepts the chief line meant more than a mere hill of incense. It typified the volume as a book of prayer, which, if properly used, like the visible fumes of burning incense, go direct to the throne of grace.

Ausbund.—Of this collection at least four editions were printed on the Sower press—1742, 1751, 1752 and 1767. This book was especially popular with the Mennonites, and was extensively used by most of the orthodox Christians for more than two hundred years. It was a large, cumbersome volume. Most of the hymns were long, consisting of biographical details of the martyred Christians. It was first printed in Switzerland, in 1583. It is altogether likely that the Brethren used this book in America.

Das Kleine Dividische Psalterspiel.—This was printed in Germany in 1718. It was also a large and heavy book, containing more than a thousand hymns, many of them also long, but perhaps less personal, and most of them of better quality than those in the Ausbund. This, it seems, was the hymn book used by most of the Brethren congregations when they came to America.

The Psalter.—In many of the European countries the Psalter was the hymn book used for centuries, and we are told that the Brethren used it in their worship. Sower printed a number of editions of this book.

Das Wonderspiel.—This was used for many years by the Dunkers, until they issued one for themselves in 1791.

Bekanthusz Sines Christen.—This was a supplement added to the Ausbund in 1752.

Die Turtel Taube.—1753.

Das Kleine Geistliche Harfe.—A Mennonite hymn book; also *Das Mennonisten Liederbuch.*—1753.

Bekantnusz Sines Christen.—This was a supplement added to the Ausbund in 1752.

Marburger Gesang buch, the first Lutheran hymn book printed in America.—1757, 1759, 1762.

Neu-Eingerichteted Gesang-Buch. This was a hymn book for the Schwenkfelders.—1762.

Neu-Vermenhrt und Vollstandges Gesang-Buch.—1763, 1772.

Vollstandges Marburger Gesang-Buch.—1770, 1774, 1777.

Der Psalter Davids.—1773.

The following were printed on the same press (reconstructed). (See Brumbaugh and Flory histories.)

Vollstandges Marburger Gesang-Buch.—1784.

Erbauliche Lieder Samlung,—a Lutheran hymn book.—1786.

Liebliche und Erbauliche Lieder.—1788.

The Christian's Duty, Exhibited in a Series of Hymns. This was the first really Dunker Hymn Book printed in America. The first edition was printed in 1791, and another in 1825. On the title page of the 1825 edition are these words: Collected from various authors, designed for THE WORSHIP OF GOD, and for the edification of Christians recommended to the serious of all denominations, by the Fraternity of Baptists.

Fourth Edition, Improved
Germantown
Published by John Leibert
Billmeyer, printer
1825

The other two editions were issued at intervals between 1791 and 1825.

Die Kleine Harfe, an appendix to *Das kleine Davidischè Psalterspiel,* which ran through the eighth edition before the end of the eighteenth century.

(To be continued)

A STUDY OF THE YEARBOOK OF THE CHURCH OF THE BRETHREN

Chester I. Harley

(Continued from October Number)

CHAPTER VII

An Index of the Yearbook

This chapter is intended to be the most useful part of this study. When J. E. Miller suggested a study of the Yearbook as a possible thesis subject he gave this as one of the primary purposes of such a study. On a card of November 1, 1938, from J. E. Miller he wrote this:

"We have an index of some of the Yearbooks. That should be completed and thus make the Yearbook doubly valuable to future generations."

When I first started indexing the Yearbook I began to include every article of every Yearbook. I soon began to realize this would be a tremendous task. But more than that, there would be much "chaff among the wheat". Many of these articles had titles which suggested history, doctrine, or some subject of special interest when in reality it was only a joke, or something akin to it, or it would be only a few lines long if it were really on the subject. Other articles, such as "Household Hints", "Wife-Poisoning", "Give the Baby a Drink", or "Coach Varnish" would hardly be enough to send a person to his attic to dig out the old "Brethren's Almanac". Realizing these facts, I wrote to J. E. Miller, asking his advice. His reply in part in a letter of March 28, 1939 was as follows:

> "Your good judgment will tell you what to put in and what to leave out. And remember good cooks are good not only because of what they put into their food, but also what they leave out."

I have tried to follow this advice in forming the index. There have been no articles containing doctrine, biography, history, items about the Bible, articles concerning the Church, etc., intentionally omitted. Exceptions may be cited as the Ministerial List, which appeared every year; the almanac, which appeared every year through 1928; and other such bits of information as appear in nearly every recent issue. The member who is interested enough to make inquiry through this index will know enough about the Yearbook to know that these regular features appear anyway. In some cases I have given the first year for the appearance of certain articles, stating that they will be found in certain years which follow.

Before choosing or rejecting any article, I read at least enough of it to know whether or not, in my judgment, it were worth including.

The pages of the Almanacs, beginning with the Pilgrim Almanac in 1873 and continuing through 1890, were not numbered. Therefore I penciled in the numbers at the tops of the pages of the Almanacs here in the Bethany Seminary Library. I began the numbering with the first page after the cover page, just as the other Yearbooks did. Thus by following from page one it will be easy to locate articles in this period.

With these explanations, the following index is listed with the hope that it may enable searchers to easily find valuable articles

which have appeared in the Yearbook from its beginning in 1871 through the year 1939:

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Ancient Civilization of Peru, The	1896	31
Ancient Cliff Dwellers, The	1914	17
Ancient Portraits of Paul and Peter	1895	3
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Ancient Wonders	1882	15
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Annual Meeting of 1856	1913	19
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Antietam Church, Franklin Co., Pa., History of the	1879	17
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Approximate Baptismal Statistics	1880	7
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Astonishing Accuracy of the Bible	1888	13
Aughwick Church, Huntingdon Co., Pa., History of the	1878	21
Baby Over the Way, The, (Poem)	1911	19
Bachelor Run Church, Carroll Co., Indiana, History of the	1901	11
Baptism in the Jordan, Dec. 6, 1889, The	1893	13
Baptism of Jesus, The	1895	27
Baptist Brethren, Original Hist. of the, (Pilgrim Almanac)	1874	13
Baptizing in Samaria	1902	29
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Bashor, Elder M. M.	1914	19
Beaverdam, Md., Church of, (Pilgrim Almanac)	1874	5
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Best Cultivated Co., in America, The, (Lancaster Co., Pa.)	1884	5
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Bit of Southern History, A	1903	15
Black River Congregation of Northeastern Ohio	1905	21
Blessings in Disguise	1888	19
Blough, P. J.	1921	50
Board of Christian Education	1933	6
Board of Religious Education	1930	27
Board of Religious Education	1931	26
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Bowman, Elder G. C., of Tennessee, A Character Sketch	1899	17
Brethren, The (Pilgrim Almanac)	1873	17
Brethren and Their Reformatory Movement, The	1897	3
Brethren Church in Franklin County, Va., The	1901	9
Brethren Church in Franklin County, Va., The	1909	32
Brethren Historical Society, The	1925	37
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Brethren Mission Field in India	1908	31
Brethren's Mission, The	1894	33
Brethren on the Stormy Ocean, The	1890	11
Brethren or "Dunkards", The	1891	3
Brethren Publishing House, The	1925	34
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Brethren Reading Couse	1934	63
Brief Biography of the Brotherhood, in Western Penna., Western Maryland, and Western Virginia	1873	18
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Brower, Elder Peter	1916	21
Brownsville Church, Maryland, History of the	1879	17
Brubaker, Charles H., of India	1912	17
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Buffalo Valley Church, Middle Dist., Pa.	1875	9
B. Y. P. D. Cabinets, (These appear every year from this time to the present and hence are not indexed each year.)	1928	53
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Caylor, Eld. Elias, Biography of	1889	9
Centennial Items	1876	3
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Church and Her Ministry, The	1928	71
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Church and Her Ministry, The	1930	41
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Church Directory for Cities	1904	34
Church in North Dakota	1896	27
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Church of the Brethren in Pennsylvania in 1770	1914	24
Churches and Missions, With Pastors or Elders in Charge, (These appear every year through 1927 and hence are not indexed separately for each year.)	1910	31
Churches of S. W. Missouri	1881	17
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Civil War Times	1915	26
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Darst, Elder John	1872	20
Dates of Sacred Events	1882	9
Day and Year of Christ's Crucifixion	1884	11
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Echoes from the Press	1881	7
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Frantz, Roy A.	1919	50
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Germantown, A History of the Brethren Church at	1896	3
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History of the Brethren in Lancaster Co., Pa.	1873	21
History of the Brethren in Southern Ohio for a Century	1906	27
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Rose of Jericho, The	1909	11
Rosenberger, I. J.	1924	53
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(Sower) Saur's Journal, Brother Christopher	1882	17
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Wise, Elder John	1910	25
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BOOK REVIEWS

"Union Now" by Clarence K. Streit. Harper & Bros., 1939, $3.00.

In these times any man who believes he knows the way out of chaos is entitled to a respectful hearing. Clarence K. Streit is an American journalist, a comparatively young man but of unusual experience in European capitals and of long residence at Geneva.

From a most unusual life experience Clarence Streit has reached the conviction that a world union (not a league of nations) is the solution to our world's anarchic condition. And as the book's title indicates the union must be—now.

"Union has been an unexampled success wherever democracies have tried it, regardless of conditions—But history is studded with the failure of leagues, alliances, the balance of power, and isolationism."

The author proposes that ten democracies—the American Union, British Commonwealth of Nations, France, Belgium, Netherlands, Switzerland, Denmark, Norway, Sweden and Finland (!!!) unite to form a common government for their people.

"Union and league I use as opposite terms. I divide all organization of inter-state relations into two types, according to whether man or the state is the unit and the equality of the state is, 'the principle it lives by and keeps alive.' I restrict the term union to the former, and the term league to the latter." (p. 5)

"This book holds that the major ills of the world today originate in the assumption among the democrats that their own freedom requires them to organize the relations among the democracies with their state instead of themselves for unit, on the absolutist principle of nationalism instead of the democratic principle of individualism." (p. 171)

"Man's freedom began with men uniting. Both love of kin and love of country have served our species as a means of freeing man by uniting men." (p. 225)

The Union of democracies will start with as many democracies as will join. It is the ultimate goal to include the world. Whenever a national community accepts the basic philosophy that government is to be "of the people, for the people, and by the people" it is ready to join the Nuclear State. Regions which are culturally and politically immature are to be held in a state analogous to the American process of territorial organization until they have matured.

The Union is to have five main rights:—

1. The right to grant citizenship.
2. The right to make peace and war, to negotiate treaties and otherwise deal with the outside world, to raise and maintain a defense force.
3. The right to regulate interstate and foreign trade.
4. The right to coin and issue money, and fix other measures.
5. The right to govern communications.

Outside of these spheres each hitherto independent national state is to continue as before its entrance to the Union.

This great federal republic bears a striking resemblance to the American Republic. Streit sees the world of today in the situation of the American States in the period of the Articles of Confederation. The League of Nations corresponds to the Confederation. The next step is Union—World Union.

Utopian? Yes, but—there is greater solemnity now than there was after Munich when Streit wrote "Only by dying together can we escape this problem of living together, of organizing world government." (p. 169)

It is significant that the British Labor Party has recently declared for a modified national sovereignty—at least in Europe.

As a literary composition the book is uneven in interest. An unusual number of interesting quotations adorn its pages. One is surprised to read from President Grant as of 1873:

"Transport, education, and rapid development of both spiritual and material relationships by means of steam power and the telegraph, all this will make great changes. I am convinced that the Great Framer of the World will so develop it that it becomes one nation, so that armies and navies are no longer necessary."

It has passages of rare insight and genuine eloquence. The chapter on "My Own Road to Union" may well become one of the great narratives of Twentieth Century literature. At other times the style seems to become prosaic and repetitious.

With all its faults the book ought to be required reading for every lover of peace in every land. Here is a man with an idea—a democrat and humanitarian—a man whose basis of reckoning is Magna Charta, the Bill of Rights, the Declaration of Independence, and the Constitution. It is amazing to think these ancient documents may be something more than clubs to brandish against the Russians.

Perhaps after all we of the generation of the World War have lost our bearings and apostatized. Here is one who calls democrats to repentance and renewed faith.

An organization has grown up in the wake of the book, since it was first published in the U. S. in March, 1939. An association called Interdemocracy Federal Unionists has been launched. Those interested are invited to write to

Union House: 445 West 23rd St., New York, N. Y., from which a monthly bulletin is issued.

Rites and Ordinances and Ground Searching Questions. Being the Writings of Alexander Mack, Sr. Prof. M. A. Stuckey, Ashland, Ohio, 1939, $.40.

Every student of Brethren history is indebted to Prof. Stuckey for bringing out this handy and neat-looking reprint of the Writings of Alexander Mack, Sr.

The text follows the edition of Henry Kurtz and James Quinter issued in 1860. That was a bi-lingual edition and the German has been omitted from Prof. Stuckey's reprinting.

There has been no issue of Mack's writings since 1860, save that as a chapter in Holsinger's History of the Tunkers, the writings were printed.

This then is an opportunity for each student of Brethren history to equip his book shelves with a copy of Mack's Writings at the nominal price of forty cents. Libraries especially ought to be interested, as it is obvious that Mack's Writings are historical source material of prime importance.

Publication was obviously a non-profit affair to Prof. Stuckey and the association which he represents.

The original valuable prefaces of Mack Sr. and Mack Jr. are included as well as the prefaces of 1860. Prof. Stuckey has added a very modest foreword of his own.

The 100-page work is of the size of the present popular pocket-magazine style and is bound in tough art paper in imitation of a handsome leather.

To offer adverse criticisms would be wholly gratuitous and a mere picking of fly specks. Prof. Stuckey deserves unqualified commendation.

There is need in our generation for the Writings of Alexander Mack to be issued with a commentary thereon. But that would be another enterprise. In the meantime, we are glad for this successfully executed project.

—F. E. Mallott.